

The Orphans' Friend.

FRIDAY, -- DECEMBER 11, 1883.

THE CHRISTMAS SENTIMENT.

The genealogy of Luke in making Jesus "the son of Adam, who was the son of God," strikes the key-note of Christmas. It sets Him forth as the blood-relation of every man, in whom and through whom the brotherhood of man becomes a beneficent fact. The underlying sentiment of Christmas, which, consciously or unconsciously, its good cheer and kindly spirit express, is that as all men are brethren, none should be shut out from the joyousness of the gleesome day.

But until the Head of the new humanity appeared on earth, that idea, which eighteen centuries have made a common place of thought, though not, alas, of life, was seen only by the chosen remnant, and even by them "through a glass darkly." We now see it, not reflected in a mirror, but "face to face," because He, whose religion is Himself--for Christianity is Christ--has illuminated it by His precepts.

He came into a world that was without hope, and abolished death. For He made natural death of no account in contrast with that glorious life, begun here and enduring forever, which He made visible.

He was born under an empire where the din of class clashing against class, and the wail of the oppressed, drowned the shouts of the victorious few. Yet He founded a Commonwealth wherein the caste-spirit should not pulsate, and whose citizens would view no man as a labor-saving machine or as a stepping-stone. In it there was to be not one "mud-sill," or parish, or any across whose career should stand aught that said, "Thou shalt advance no higher."

While Easter asserts that if a man die he shall live again, Christmas affirms that in the new Commonwealth there is to be no difference of nation, no distinction as to privilege, nor classifying by extraction or position, nothing but humanity, for all are brethren.

The Messianic age--that in which we are living--is to be marked by the uplifting of all young and old, men and women, bondmen and bondwomen, in that brotherhood of humanity wherein shall be realized

"That it is more to be a man, Than being man, to be a king." This new life is not, however, wanting in those distinctions which stimulate to exertion, but they are based on manhood, and not on the accident of birth, wealth or reputation. They are such as Christmas brings forth in the heartiness with which all classes exchange kindly offices of affection, and in the disposition, general on that day, at least, to serve rather than to be served.

He who would appreciate the greatness of this indisposition to vaunt one's self, and the ambition to be serviceable should recall the vain-glorious, self-asserting, striving world, to which it was first said, with joyfulness--

"He must increase, but I must decrease."

He should take his stand among the self-seeking, power-loving disciples, and see the Master stand before them a little child and hear Him say: "Whosoever shall humble himself as this little child, the same is the greatest in the

kingdom of heaven."

He must behold the Son of Man washing and wiping those disciples' feet, that he might teach them "that the greatest among men is he who is their servant."

It is of no slight influence in moral culture that there is one day in the three hundred and sixty five when, for a few hours, men recognize this new standard of greatness and are ambitious to serve. The service is the more ennobling in that it is chiefly bestowed upon children, who can only reward it with a smile of joy. It was the glory of the old-fashioned English Christmas that it cheered "The poor man's heart through half the year."

and thus obeyed the Master's precept to feast those who have not wherewith to recompense.

The little symptoms guide the physician's diagnosis; so these minor exhibitions of the Christmas spirit may be prophetic of the time when men shall so sympathize with Jesus of Nazareth in His subordination of genius to doing good, that they will not care to sit on a throne, nor to fill a bank-vault, unless thereby they may serve humanity.

It did have that effect upon the disciples at Jerusalem, thirty four years after the Christmas which angels and shepherds celebrated. They sold their possessions, and held the proceeds so subject to the brotherhood that no one should be in want.

Their love for their Master begat an enthusiasm of humanity which forbade one of them from living in luxury while a brother lived in poverty.

The loss of a hat had fatal consequences on the Milwaukee and St. Paul Railroad on October 10th. An officer of the road was riding on a hand car on that day, accompanied by his wife and baby and his daughter-in-law and her husband and child. When near Wausau the wind carried away the hat of one of the ladies, and as she instinctively raised her hand to catch it, her baby dropped out of her arms and fell in front of the car. The child was caught in the gear of the wheels and instantly killed. The car was thrown from the track and was hurled some distance. Both women are probably fatally injured, and the other child will die. The lady's action was evidently an involuntary one, and the fatal results have caused her poignant grief. The trivial value of the property she tried to save, compared with the precious lost by her endeavor to save it, must aggravate her anguish. The day will come when those who have gained millions of money at the cost of their souls will experience similar remorse.

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The Orphan Asylum

IS LOCATED AT OXFORD,

the County-seat of Granville, forty-five miles North of Raleigh; twelve miles from Henderson on the R. & G. R. R.

The Orphan Asylum belongs to (and, of course, is conducted according to the regulations adopted by) the Grand Lodge of Masons.

Its benefits are extended to the most needy orphans, without, ever asking whether their fathers were masons or not. Children are received between the ages of eight and twelve, and discharged between the ages of fourteen and sixteen.

The average cash expenses for each orphan is five dollars a month, but the sum required varies according to the seasons, and does not include what is spent for repairs, furniture and improvement of the premises. The Grand Lodge gives the building and grounds, and \$2000 a year. The State gives \$5000 a year. For the remainder of its support, and for enlargement, the Orphan Asylum is dependent on voluntary contributions from subordinate Lodges, churches of all denominations, benevolent societies, and charitable individuals; and their co-operation is earnestly solicited.

EXTRACTS FROM THE PROCEEDINGS OF THE GRAND LODGE OF MASONRY:

The design of the Orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the ages of 8 and 12 years, who have no parents, nor property, nor near relations able to assist them. They shall not be received for a shorter time than two years. In extraordinary cases the Superintendent may receive children outside the ages specified.

The larger girls shall assist in the ordinary house work, and in making and mending the bed clothes, their own clothes and the clothes of the boys. The larger boys shall assist in the preparation of fuel, the care of the stock, and the cultivation of the soil.

At least four religious denominations shall be represented among the officers of the Asylum, and the representatives of all religious creeds and of all political parties shall be treated alike.

The Institution shall be conducted on the cash system, and its operations enlarged or curtailed according to the funds received.

Orphan children in the said Asylum shall be fed and clothed, and shall receive such preparatory training and education as will prepare them for useful occupations and for the usual business transactions of life.

Resolved, That the sincere thanks of this Grand Lodge are hereby tendered to my benevolent friends and gentlemen, to the ministers of the Gospel, to churches of various denominations, Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance and other benevolent societies whose hearty co-operation and liberal contributions have rendered timely and valuable assistance in the great work of ameliorating the condition of the orphan children of the State.

Resolved, That all benevolent societies and individuals are hereby cordially invited and requested to co-operate with us in providing food and supplies for feeding, clothing and educating indigent and promising orphan children at the Asylum in Oxford.

Resolved, That the Master of each subordinate Lodge appoint a Standing Committee to raise funds for the Orphan Asylum, and to report and committee to report in writing each month, and that said reports and the funds received be forwarded monthly to the Superintendent of the Asylum, and that the support of the Orphan Asylum be a regular order of business in each subordinate Lodge at each Communication.

"Should deserted children be admitted?" was decided in the negative.

"Should children having step-fathers be admitted?" was also decided in the negative.

"Should deformed children be admitted?" This was left to the discretion of the Superintendent. When the deformity is of such a character as to require extra attention, it was thought inadvisable to admit the parties in the present condition of the Asylum.

"Should boys learn trades at the Asylum?" Decided in the negative, it being impracticable at this time to employ skilled mechanics in the various trades, erect suitable work-shops and purchase necessary tools.

"Should collecting agents be appointed in different parts of the State; and if so, what wages should they receive?" This was left to the discretion of the Superintendent; but the meeting advised against employing and paying agents.

THE ADOPTION OF ORPHANS.
We are always glad to accommodate childless couples who wish to adopt children as their own; but greatly prefer that they come and make their own selections.

APPLICATION FOR CHILDREN.
Correspondents are requested to read and regulate applications for children by the following resolutions of the Grand Lodge of Masons:
Resolved, 1. The Superintendent of the Orphan Asylum shall not consider any application for an orphan until the same has been approved and endorsed by the Orphan Asylum Committee of the Lodge in whose jurisdiction the applicant resides.
2. It shall be the duty of the said committee to make due inquiry into the desirability of the situation offered before endorsing an application; and also

to inquire into the circumstances and treatment of children already discharged, as to living in their institution, and use their best efforts to secure good treatment, or the return of the children.

3. It shall be the duty every secretary of a Lodge to send the names of the Committee of the Orphan Asylum to the ORPHANS' FRIEND for publication, in order that persons wishing to employ orphans may know the steps to be taken.

HOW CHILDREN ARE ADMITTED.

Very often the Superintendent hunts up poor and promising orphans, and informs them of the advantages offered at the Orphan House, and induces them to return with him. Generally it is best that he should see them before they start. When this is impracticable, a formal application should be made by a friend. Here is one in proper form:

..... N. C. 188...
This is to certify that..... is an orphan, without estate, sound in body and mind, and years of age. His father died in 18..... His mother in 18..... I being hereby make application for his admission into the Asylum at Oxford. I also relinquish and convey to the officers of the Asylum the management and control of the said orphan till 16 years of age, in order that he may be trained and educated according to the regulations prescribed by the Grand Lodge of North Carolina. I also promise not to annoy the Orphan Asylum, and not to encourage the said orphan to leave without the approval of the Superintendent.

Approved by
W. M. of.....
The application should be sent to the Superintendent, and he will either go for the children or provide for their transportation. In no case should a community take up the collection to send a man with the children, nor send the children before the Superintendent has been consulted.

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THE
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Organ of the Orphan Asylum at Oxford, and of the Grand Lodge of Masons in North Carolina.
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THE YOUNG
especially those deprived of the benefits of parental and scholastic training. It also seeks to increase the strength of the prosperous by suggesting proper objects of charity and true channels of benevolence. In order that they may, by doing good to others, enlarge their own hearts and extend the high-toned of their human sympathies, and ascend to a higher plane of character and observation.
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